

This subject is rich in practical instruction.

I. It affords a complete justification of the ways of God with guilty man.

1. Penalty against sin = Why so severe? Not to -

& atonement ~~~~~ = plucking an apple = precedent

1 (A) Expediency - how to the idol -

1 (B) The character of the people - in little things -

1 (C) Important area (100) of character - in little things - extra cases = live to love

II Subject rich in practical instruction to all classes & conditions of men.

1. Minister in his efforts to save men. (1) In regard to the tone & temper & spirit & principles upon which he goes about the work before him. These he should get from heaven & not from earth - Jehovah not from men. The first - great question on all occasions, not how will this ~~strike men~~ or that strike men &c

doctrines -

duties -

duties touching prevailing sins = Public sentiment won't bear it = 3 penny tax
= 25 ct piece
= National idol.
=

But the subject gives the minister instruction on another point - the most successful method of reaching the hearts & consciences of his hearers & saving their souls = see (A)

Again 2. Rich in instruction to the Christian. It is simply in every way of wrong "stop at the outset." The simple question must ever be what is right? National idol - Lion's Den -
(1) Decline in religion = pressure of business. (Frying furnace -
(2) Style of living = What is right - fashion in heaven rather than on earth.

Again 3. Rich in instruction to young men. = "stop at the outset." & how many are ruined by not understanding & acting on this principle.

- (1) Theatre Bill = next step fraud to get the money & so on - once, twice, &c = Mason's young man. Stop - "Guide Board's to Hell."
- (2) Places of refreshment & amusement = "Entrance ways of death."
- (3) Love of dress
- (4) Disregard of sabbath
- (5)

Again 4. To all men, in every relation of life, of every age, in respect to every question of duty. Bind
Impenitent - now - if put off once may forever = flood of waters thus < every step onward only make room for a greater accumulation of waters above you. - Come then & ready - a dying word - come for its sake if not y^r own - y. man - young woman -

2. The subject suggest an important principle to be observed in our efforts to save men, & convert the world. It is this, that the claims of God must ^{be brought to bear} on men's besetting, darling sins & they be made to yield the point of submission ^{to God}, in respect to them, before the gospel can be made to reach & effectually subdue the whole man. The way of the Lord must be prepared. John the Baptist must precede Christ. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight" must be heard, & its influence in driving men off from their attachments to an old dispensation & to prevailing & popular errors & sins, must be felt, before the voice of one crying, "If any man thirst let him come unto me & drink," will be heard with any great effect. Reform, on the particular point of besetting, idol sin, must precede breaking the spell of enchantment in which its practice binds the mind, before the gospel can gain such an access to it as is fitted effectually to move & melt & subdue the whole man. Not that, this principle admits of no exceptions, but that it holds good as a general principle, ~~both~~ in relation both to individuals & communities.

That man, for instance, that is addicted to the use of strong drink - how shall he be converted unto God? In your efforts to change the whole man, what is the first step to be taken, the first point at which you are to as-
 -sail him?

Do you say preach the gospel - lay upon his conscience the solemn command to repent & then urge home that command with all & solemn sanctions of eter. life on the one hand & eter. death on the other, & by the blessing of G., you will move him? True indeed you may move him; ~~I, like one of my own acquaintance,~~ ^{his} in the lowest depths of degradation & under the most complete dominion of ~~his~~ cherished sin, there may yet be some tender sensibility of soul that is not seared so as that your appeal shall meet with no response. So far from it, ~~like one of my own acquaintance,~~ that appeal may, if you please, meet with a response of feeling & conscience so loud & deep, that the guilty man, like one of my own acquaintance, may be pricked to the heart with a conviction of his guilt, & with an anguished spirit & tearful eye, come to the inquiry meeting week after week & month after month with the inquiry what shall I do to be saved? - & you may think, as did I in the case adverted to, "that man is not far from the Kingdom of God", & ~~yet as week succeeds week~~ ^{as week after week & month} after month passes away & there is no change, you ~~& month follows after week & month after month passes away~~ may stand amazed & wonder why it is that that ~~& there is no change there shall be no change~~

man is not converted unto God. And yet so it shall be. The man shall still remain an unhumiliated, impatient sinner, & not only so, but after a little season, shall ~~return~~ again like a dog to his vomit, & his last state be

worse than the first. Where now is the difficulty—why this failure of success in such a case? Simply this. The man is spell bound by his adherence to his besetting cherished sin, & untill that spell be broken & the man yields the point to God there, he is not prepared, nor can he be made to yield it in respect to the whole man. This therefore is the point at which he is first to be assailed. It is on this point that the gospel must be made to bear with all its power first, untill you have driven him off from the ground of rebellion on this point, & then, & not till then, is the spell of the enchantment broken, & the mind thrown open to the full influence of the gospel, & the way prepared for the whole man to be carried over to the side of righteousness & God.

So in every similar case. — ~~Young~~ man in t gospel.

And what is true in respect to the individual is equally true in regard to the community. Prevailing & popular & besetting sins must be assailed, one by one, & the charm which they throw around the mind, & by which they hold large classes of men spell-bound, must be broken, before the way ~~of the Lord~~ is prepared for the gospel to have free course & secure its legitimate results in the salvation of souls. And yet multitudes are not wont thus to reason. A clergyman, for instance, begins to preach &

the subject of intemperance, a war, or licentiousness or slavery, & the plea is at once, that he is departing from his appropriate business as a minister of the gospel. that those are matters ~~in~~ which he should ~~let alone~~ not bring into the sacred desk, especially on the sabbath, & that he has no occasion for it, since if he would only preach the simple gospel & thus make men christians there would be an end to such things as a matter of course. Only make men christians, it is said, & intemperance, war, licentiousness, slavery will cease of course - they cannot stand the gospel.

But, my hearers, there is a grand mistake in this reasoning. True indeed only make men christians, & christians of the right stamp & the desired result might follow, but that is the difficulty. How are you to make them ^{& especially christians} christians, of ^{the} right stamp? Only by laying your hand first upon ~~these particular sin a sin & by securing reform touching these, breaking the~~ these particular sins, & by means of a reform touching them, breaking the spell under which they hold the mind & entrench it against the gospel.

Intemperance, for instance, considered not as the sin of the individual, but as a prevailing, popular sin of the community, held under its influence, a few years since, a large class of minds. The gospel was preached & they heard it, but were not converted, & the reason was

that in the prevalence & practice of this ^{sin}, a charm was thrown around them, which went to ~~qualify~~ & shut them out from the influence of t gospel, or else to counteract & destroy it, & thus keep them spell-bound in their sin. And it was not until reform was urged & carried on this point, that this class of minds could be effectually & savingly reached by the gospel. And hence the fact that revivals, such as this land had scarcely ever witnessed, followed in the footsteps of that reform. The result was a natural one - a work of grace it is true, but still a matter that took place in perfect accordance with t laws of mind & ~~was~~ just what might have been reasonably expected.

And so in respect to all matters of reform. The truth is, in every community - in every congregation ~~even there~~ different minds are shielded against t gospel by t influence of different sins, which are to them their cherished, besetting sins. One class of minds will be held spell-bound by intemperance, another by t war spirit, another by impurity &c. And therefore the minister that would do his utmost to save his people, must assail in form, each & all of those particular sins which thus enchain ~~the minds of his people~~, & each in its turn, shut out these various classes of minds from the power of the gospel. ~~And the grand reason that he~~ ^{& of the same time holds up the great essential doctrines} So far as he does this, he will be likely to have success.

, & so far as he does not he will be likely to fail. And the grand reason is, that it is here, in reference to these particular sins, that & individual breaks the law in that one point by which he becomes guilty of all - it is on this ground that he makes that small departure from & great law of right, which is in principle an entire departure, & therefore until you reach & right him here you cannot do it elsewhere - & therefore it is that when you have righted him here, you have broken & spell that bound him & prepared the way to right him elsewhere - yea to bring the whole man into subjection to God.

e.g. Moral Reform.

- War.

And beside all this - suppose that there were no difficulty in reaching the minds thus entrenched, & that the gospel could therefore be brought to bear upon them at once in all its power & with equal success, & what then? Who does not know, that as a universal fact, men are converted, when converted, to that standard & kind of piety, which exists in the Church at the time, rather than to & pure & perfect standard of the gospel? Who is not aware that & fact is notorious, that young converts take the

character of their piety from that of the christians around them & among whom they are converted - that the tone & kind of their religion is just what that of the church is at the time. So that if the christians around them & among whom they are converted are ~~spirit-drinking christians, such will~~ ~~a slaveholding~~ revival, praying, active christians such are they; & if, on the other hand, those around them are spirit-selling & spirit-drinking christians, or if they are pleasure-loving, sabbath breaking christians, or christians breathing the war spirit, such will they be, & such will be the kind & char. of the religion. How often has the remark been made, "only make men christians & wars will cease, there will be no need of your peace societies, if you only make men christians."

That minister: it means to save the souls of all his people must lay the gospel with all its powers on ^{all} the darling sins - Was he those in his cong. who are guilty of. Pride of station - dress - Skeptic - Profane - Intemp^r - Theatre-loving - Novel-reading - Brand^t in business -

And his people if they mean him to do them all good must bear him out in so doing.

over.

And this, my brethren is the way of God's own
appointment ~~in the Bible~~ the Baptist & the Apostles.

So also in Isaiah's time, God said away
with slavery, then shall thy light come &c & then he put
his finger on the Sabbath, as if it were first in order to
get slavery away before his day could be observed.

This doubtless the reason the Sabbath effort
failed. The philosophy of it is the immorality which can
allow of slavery can of every thing else - no principle in
it.

This is the true theory of revivals, & it is by action
on this theory, alone the glorious revivals of the present
day are to be continued, & this land & the world be gained
for God. The chh. must carry one stronghold, & with the
mor. power thus gained, attack another of the enemy's redoubts
& carry that, & thus carry them all, one by one. In no
other way can reaction be prevented, & ground gained
in the excitement of a revival be held good.



Pine St. Boston

Wilton & Providence Feb. 22.

Norwalk March 1. 1835

Farmington March 15. 1835.

Albany Apr. 12. 1835. (Kin)

Frog (Dr. Beman) Apr. 28. 1835.

Whitestown. Aug. 16. 1835 (Frog Mills)

Le Roy. Sept. 12. 1835. (Presby) —

4. Th. public sentiment is not a standard of duty, but on t contrary th t more wide spread a given sin is - t more strongly entrenched in a corrupt public sentiment or fortified by corrupt law, t creature of such sentiment, t more imperious is t obligation to take a stand against it & t greater t guilt of not doing, so & thereby of participating in its commission -

Corrupt sentiment is the creature of corrupt principle & it is formed in t individual by a departure from the law of right in t particular case; & it is perpetuated, & strengthened & extended by continued & more extensive departures, of course to make pub. sentiment t standard of duty in the case is perfect nonsense, not to say rebellion against God. It is just to say I have gone so far from right & God in this case, I must keep off & keep rushing on farther & farther, because forsooth it would do to go straight back. Public sentiment, - that is t creature of my own & others past departure in the case - would bear it!

We know it is import: to guard against the first approach of sin, both in individ^s & commun^s. & there is great guilt in not doing it. Still t import: of doing it is less, & t guilt of not doing it less than at any subsequent period.

This is true in regard to the individual = Adam - his subsequent self - his posterity - Otherwise he wd come by rushing on & persisting in his sin to t point of perf^t innocence.

to rush on & trample down & ride over & entire gov^t;
& would do so in fact, but the G^d gov^t is too strong for it
& therefore though such gov^t may move on awhile in its
career of sin, & contrive by & wisdom of its wise, & & pre-
-cast of its counsellors, to dodge the blow, it cannot
do so always. Collision will succeed collision until
the day of final overthrow comes (General & State Gov^t)

These remarks may have seemed to you to savor
too much of a mere abstract discussion. Such
however, I think, is not & fact. On & Contrary their
practical bearings are of very first importance to us
as men - & especially as christians, & christian ministers.

1. They afford a complete justification of the ways of God
with guilty man - particularly in the matter of
an eternal punish^t for their sin; & forgiveness only
on the ground of an atone^t = Sinners have no
idea of the awful guilt = principle & precedent
= Husbandman & killed servant
& son of & owner.

2. It shows your wh^{at} true expediency is = standing to
first principles in all circ^s & at all hazards -
But Paul &c - meats & drinks - Coat - Jew as Jew - Greek - much
- amic - colored man -
3. The danger of departing from first principles. = is
setting y^{our}self in array against G^d's gov^t - Gen & State Gov^t

= So with + intemperate - his subsequent self -
his posterity.

= Libertine = Slaveholder -

The same is true of + Community in regard to
popular, prevailing, public sins.

1. = The Three penny tax oppression, - suppose not reside
but left to grow with our growth & until = slavery; or until
it had = The oppression of + Puritans

2. = Intemperance - Wine question

3. = Lewdness. - first approach - impure desire - wanton
look, but suppose grown & entrenched itself in a public opinion &
- blotted out 7th Command: - proscribed other parts of + bible - in
+ full tide of its career, scattered prints - erect its brothels, & by
its paraphernalia of lust is swamping 30.000 y. m. & women every
year to hell - nay worse, shutting + mouth of + missionary, estab-
- lishing a censorship of + press, to the + A. B. & other boards of
missions, dare not or will not lift + veil & show + evils, as
Paul did, + eviles, + sins, + pollutions of Paganism to rouse
them
to action

= 4. Slavery - = 5. Business. - = 6. Fashions 7. = Education

8. = Governments. 9. = Oppression of + Indians.

But then it will not do after all - these abstractions
cant be carried out in practice - Pub. sent. wont bear it
^{It will produce an excitement}
If I take my stand in the given case, I just lose all my
influence, & I might as well throw myself away & done with
it. The truth is, influence is treasure & I have no right to throw
it away.

True if it is an influence th you have come by honestly, but
if you have obtained ^{it} by a guilty compromise with & world
& sin, then so far from keeping it, you are bound to throw
it away at once & forever = a millstone about y^r neck.

But it wont do! = Gilbert Tennent.

" — — — — = Soldier

" — — — — = Religion in Hell.

" — — — — = Peter — = Cranmer

But it will produce an excitement. - What then? p. sent. is a rule

^{of duty?} The truth is, when matters come to such a pass, they
have reached & point where & question of duty, to & individ
a & community, becomes one of life or death = a man
launching out upon & Niagara

Such a state of things may indeed call on us to be wise
as serpents &c but so far from excusing us from taking a stand
in & given case, it is & very reason th demands, an open
manly, determined stand - one that stakes & ventures its
all upon the issue, & with & spirit of a martyr, breasts
itself to & shock.